WORLD PARISH

NOVEMBER, 1953

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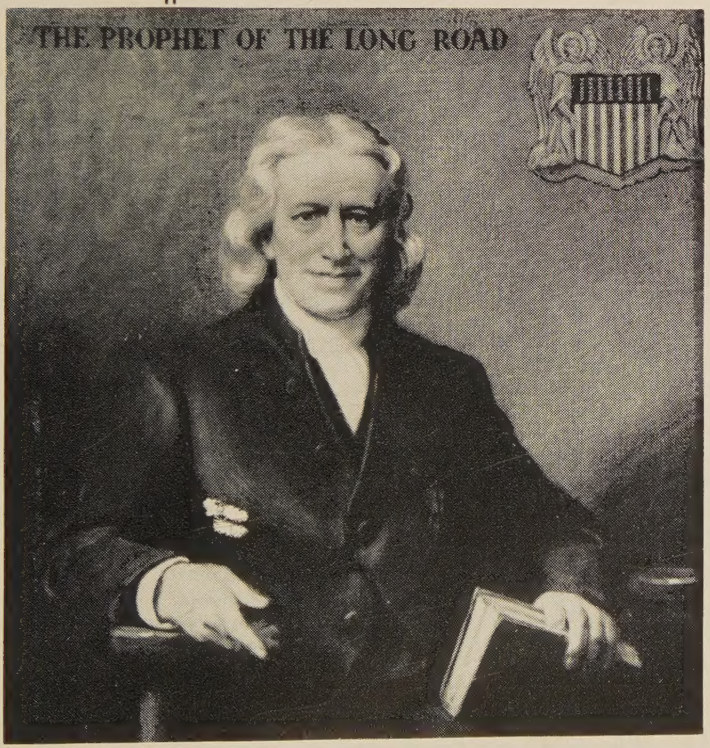

BISHOP FRANCIS ASBURY, THE PROPHET OF THE LONG ROAD

By Frank O. Salisbury, C.V.O., L.L.D., R.P.S.

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This notable portrait by the world's outstanding artist represents Asbury at the age of 39, when he was elected Superintendent of American Methodism in 1784. It is a companion portrait to the fine painting of John Wesley which Salisbury presented to American Methodism in 1952. Before being brought to America it was on exhibition at the Royal Institute Galleries in London.

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Dr. H. Watkins-Jones, Redcliffe, North Grange Road, Headingley, Leeds, 6, England
Bishop Frederich Wunderlich, Frankfurt a.M.—Ginnheim, Ginnheimer Landstrasse, Germany
Two to be selected from Sections XV and XVI.

WORLD PARISH is published monthly except during the summer at 815 Demonbreun Street, Nashville, Tennessee, U.S.A. It is the official news bulletin of the World Methodist Council and its affiliated Methodist Historical Societies. Subscription price $1.00 per year.

WORLD PARISH

Vol. II November, 1953 Vol. VIII

Published by the World Methodist Council and the Association of Methodist Historical Societies (U.S.A.) under the editorship of the Secretary, Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.

A Message to the Methodists

A Statement from the Executive Committee of the World Methodist Council

The Executive Committee of the World Methodist Council recently concluded its meeting at Birmingham, England, near the boyhood home of Francis Asbury. The concluding session of the British Conference, then meeting in the city, was devoted to an enthusiastic welcome which forcibly exemplified the reality of the fact that "the Methodists are one people in all the world and are determined so to remain," and this became more evident as the discussions of the Executive itself proceeded.

It was fitting that the Committee should sit in the Kingsmead Missionary College. As the group surveyed the progress that has been made since the Oxford Conference in 1951, it was conscious of fellowship with Methodists throughout the world, and desired that its fraternal greetings, good wishes and prayers should be conveyed to every Section of the Council.

Very great progress has been made since the definite organization was started at Springfield in 1947, and further advanced at Oxford in 1951. It was a far cry from the days when the old Ecumenical Methodist Council, established in 1881, met at ten-year intervals for fellowship and speech-making. Among the themes presented in able papers and studied for concrete action at Birmingham were "World-Wide Evangelism," "Theological Divergencies in Methodism," "Movements Towards Church Union," "Theme of the Second Assembly of the World Council of Churches," and "The Future Policy of World Methodism."

Evangelism

Reports from every part of the world indicated that there has been an enthusiastic and all but unanimous response to the World Methodist Evangelistic Mission launched at Oxford in 1951. Only an interim judgment could be reached, but it was evident that an evangelistic

movement is under way on all continents, and that the volume of prayer and the extent of the revival meetings and personal evangelism are unprecedented in Methodist history. The movement literally belts the globe. In Germany, for example, the class meeting technique has been revived, five tents are constantly moving from city to city, and conversions and accessions in the Russian Zone are double the number recorded in the Western Zone.

The consensus indicates that no deep and sweeping revival is under way, but unquestionably there are spiritual longings and stirrings of an unusual nature, and it is not impossible that the evangelistic fires of Methodism may again break out. The Committee believed that if thy break out anywhere they will sweep everywhere. The present enterprise is regarded as a beginning, and the movement should be pursued with all earnestness and vigor.

The World Methodist Evangelistic Mission must not end with the current year. Only a beginning has been made, and the foundation has been laid for a far-reaching work of grace. Let the movement be extended and prosecuted with all vigor everywhere. Evangelism is a matter, perhaps the only matter, on which all Methodists can unite, since it represents our primary genius from which no Methodist body has departed in extreme degree.

Theological Issues

Discussion of theological issues revealed that there are no serious creedal divergencies among Methodists and that our scholars hold their due place in this field. The distinctive Methodist witness is of high importance, not only to our own churches but to the Church Universal, and it must not be obscured in the welter of current arguments or superficial enthusiasm for ecumenicity. It is certain that Methodism can never be accused of lacking the ecumenical spirit, since it has been a leader at every point and has entered every union movement that was pertinent to it.

World Council of Churches

World Methodism is a leading factor in the World Council of Churches, but it is not satisfied with the phrasing and amplification of the theme for the Assembly to be held at Evanston in 1954. Both British and American Methodists have prepared criticisms which had some influence in the revised draft sent out from Geneva. The overemphasis of the second coming of Christ, reliance on cosmic cataclysm and divine intervention, the undue stress placed on human helplessness, and the disregard of the social mission of the Church—these are all foreign to the Methodist heritage and present spirit.

In view of all this the Executive Committee of the World Methodist Council will hold its next meeting in Chicago two days preceding and one day following the Evanston Assembly. It will invite the Methodist delegates to the Assembly and the theologians of our Churches to meet

with the Executive, not to form a bloc but to clarify our theological thinking and to consider anew our Methodist witness and the contribution it seeks to make to the ecumenical movement.

Towards Church Union

Conversations on church union are under way in America, Great Britain, Continental Europe, India, and Ceylon. These are important not only for the bodies directly involved but for World Methodism, and the Committee emphasized three points: (1) the need to preserve, under whatever form, the distinctive Methodist witness; (2) the need to avoid the danger that political nationalism may be carried over into the Church; and (3) the desirability that every union project should be studied by the World Methodist Council in the light of its possible effect on other sections of our world fellowship. The Council neither possesses nor desires to exercise any authority in this field, but its objective examination and unprejudiced advice might prevent an irreparable injury to the whole Methodist family.

Ministerial Exchanges

Our program of exchanging preachers is creating good will and a sense of unity among Methodists. Eight exchanges were effected this year between the United States and Great Britain, and one American preacher exchanged with an Austrian brother. The value of this has been recognized by the Bank of England and the British steamship lines, and as a result the economic problem has been eased for the British preachers. The Committee is eager to extend this program to include other lands, to insure that the exchange preachers represent the central Methodist tradition, and to put into effect a process of selection which will not bind it to the necessary acceptance of its preachers from the numerous applicants who want to be sent.

Constitution

A permanent Secretariat and a skeleton constitution were set up at Oxford in 1951 as the first step in the development of an adequate and worthy organization of World Methodism. The Committee adopted broad principles for a written Constitution which will be drafted and submitted for adoption in 1956.

As the Council develops it was agreed that permanent headquarters must be established in the United States and Great Britain, and perhaps in other countries in the course of time. An invitation was received from the Executive Committee in the United States to establish permanent headquarters at Lake Junaluska, North Carolina, with tentative assurance that an appropriate building would be provided, and this invitation was accepted.

Future Meetings

The next meeting of the World Methodist Council (or Conference) will be held in 1956, again bringing together the representatives of forty or more Methodist bodies in seventy-five or more nations. Invitations came from Brazil, the United States and India. The last-named made a strong appeal because of the centennial of American-sponsored Methodism in that land. It developed, however, that the centennial of British Methodism there had already been observed and that distance and expense would make attendance prohibitive for many Sections of the Council. Decision was therefore taken to meet in the United States and to send a small delegation to any centennial observance which might be arranged in India.

The 1954 meeting of the Executive Committee will be held at Chicago (or Evanston), U.S.A., and in 1955 the Committee will meet in Belfast, Ireland, or Frankfurt, Germany.

Our World Fellowship

The discussions within the intimacies of this relatively small Committee representing several branches of the World Church deepened the sense of essential unity in the great Methodist Fellowship as part of the Universal Church. They seemed to indicate that the surest path to a larger ecumenical unity is through perfecting the unity of the great confessional groups rather than by dealing piecemeal with the hundreds of smaller bodies into which the confessional groups are themselves divided; surely it would be easier (at least it would be in the realm of possibility) to bring together ten or a dozen united denominational groups, which have no theological differences of consequence among themselves, than to unify the multiplied scores of sects into which not only the whole Body of Christ but the confessional groups which compose that Body are now broken.

The Executive Committee of the World Methodist Council from its rather close survey came to see more vividly the task of Methodism in the confusion of the present world. It was encouraged and strengthened by the unity which exists among us, the almost total absence of opposition or barriers to a larger unity, the signs of the devotion of our people in many lands, and the blessing of God upon their work. It greets all Methodists everywhere with sincere love and prays that upon every part of our life and work the Grace of our Lord and Saviour Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit may ever rest.

IVAN LEE HOLT, *President*

ELMER T. CLARK, *Secretary*

E. BENSON PERKINS, *Secretary*

Minutes

WORLD EXECUTIVE COMMITTEE
WORLD METHODIST COUNCIL

Birmingham, England
July 22-25, 1953

The World Executive Committee of the World Methodist Council met at Birmingham, England, on July 22-25, 1953.

The following members were present: Bishop Ivan Lee Holt, Dr. Harold Roberts, the Rev. E. Benson Perkins, Dr. Elmer T. Clark, Dr. Oscar T. Olson, Bishop Bertram W. Doyle, the Hon. Charles C. Parlin, Dr. Dorothy Farrar, Dr. Eric W. Baker, Prof. A. Victory Murray, Mr. L. A. Ellwood, the Rev. W. J. Noble, Dr. H. Watkins-Jones, Bishop Frederich Wunderlich. A cable was received from the Treasurer, Mr. Edwin L. Jones, stating that he had been unavoidably detained.

The following officers of Standing Committees were present: Dr. W. E. Sangster (Evangelism), the Rev. E. Stanley Leyland (Exchange of Preachers), the Rev. R. Kissack (Oxford Memorial), the Rev. Wilford Wade (European Relationships).

Present also were the following representatives of the British Executive Committee: the Rev. Basil Clutterbuck, the Rev. Rupert Davies, Dr. Maldwyn Edwards, Mr. J. F. Mills, the Rev. W. Russell Shearer.

JULY 22, 1953

At noon the President and Ex-President of the Conference of the British Methodist Church, then meeting in Birmingham, tendered the Committee a luncheon at the Grand Hotel. A statement of welcome was made by the President of the Conference, Dr. Donald Soper, and there was a response by Bishop Ivan Lee Holt, President of the Council.

In the evening the Committee was welcomed at an open session of the Conference in Birmingham Central Hall which was attended by a large congregation of visitors in addition to the members of the Conference. An address of welcome was extended by the President of the Conference and brief responses were made by the overseas members of the Committee.

JULY 23, 1953
Morning Session

At 9:00 A.M. the Executive Committee met in business session at Kingsmead College, Selly Oak, Birmingham. A devotional service was conducted by the Rev. W. Russell Shearer. Bishop Ivan Lee Holt, President, presided at all sessions.

There was a memorial to certain members of the Council and leaders of World Methodism who had passed away: Dr. W. F. Howard, Dr. Duncan Coomer, Dr. Charles B. Ketcham, Bishop J. W. E. Sommer, Dr. J. Scott Lidgett, Mr. F. D. Wiseman. There was prayer by Dr. H. Watkins-Jones.

Reports of Secretaries and Treasurers

The Rev. E. Benson Perkins, Joint Secretary, presented a written report, which had been submitted to the British Conference and adopted by that body. (See Appendix). The Assistant Treasurer's report was included therein and showed receipts of 658 pounds, 2 shillings, and 2 pence for three quarters, with 264 pounds, 1 shilling and 7 pence on hand. Mr. Perkins distributed minutes of the meeting of representatives of the European Section of the World Methodist Council held in Germany earlier in the year. He also stated that the Aldersgate broadcasts originating in the New Room at Bristol on May 24th had been heard in Great Britain, the United States, Canada, Australia, South Africa and elsewhere. The report was accepted and ordered to record.

Dr. Elmer T. Clark, Joint Secretary, submitted a written report which included his report to and the minutes of the Executive Committee, U.S.A., at Lake Junaluska, North Carolina, July 2-4. (See Appendix.) On behalf of the Treasurer he presented a financial report for the United States. (See Appendix.) This showed receipts of $32,993.84 for the fiscal year June 1, 1952-May 31, 1953, with a balance of $15,171.61 cash on hand. He stated that $10,000 had been set aside for expenses of the 1956 meeting of the World Methodist Council. The reports were accepted and ordered to record.

Approval was given to the incorporation of the World Methodist Council in North Carolina, U.S.A. It was decided that incorporation in England was not essential at the present time.

The Secretaries reported an agreement between themselves whereby the Secretary in the United States would carry on correspondence and contacts with the Sections of the World Methodist Council in all the Americas, including the West Indies, and the Secretary in England would maintain similar contacts with the other Sections. This was approved as a working arrangement, with the understanding that each Secretary is an officer of the whole Council and would be free to contact any Section on pertinent matters, such as gathering news, and that nothing should be done to imply a reversion to the former East-West division of World Methodism.

The President, Bishop Ivan Lee Holt, made a supplementary statement emphasizing conversations between the independent Negro Methodist bodies in the United States.

Report on Exchange of Preachers

The Rev. E. Stanley Leyland made an oral report for the Committee on Exchange of Preachers, pointing out that eight Americans are now

in England on exchange and emphasizing the value of the movement in England. He pointed out that the Bank of England and steamship lines were cooperative and financial arrangements were easier. The Committee endorsed in principle the suggestions (1) that care should be taken to ensure that all exchange preachers represent the central Methodist tradition, and (2) that the program be broadened to include Sections other than those of England and the United States.

Frank O. Salisbury Portraits

The President stated that Mr. Frank O. Salisbury had presented one of his portraits of John Wesley to the Secretary in the United States and that its exhibition had already exerted a deep influence in American Methodism. Dr. Clark stated that Mr. Salisbury had also painted a portrait of Francis Asbury, "The Prophet of the Long Road," for America and he passed around a photograph of the same.

It was voted to send to the artist a letter of appreciation for the contribution he had thus made to World Methodism.

Constitution of the World Methodist Council

The matter of a Constitution was taken up and the Secretaries made statements concerning the need and mentioned matters that should be contained in and clarified by such a document. There was an extended discussion of the whole matter.

A sub-committee was appointed to draft basic principles for a Constitution which should later be amplified and reported to the 1954 meeting of the Committee. The sub-committee was composed of W. J. Noble, chairman, E. Benson Perkins, Elmer T. Clark, Eric W. Baker, and Bertram W. Doyle.

Woman's Committee

Dr. Dorothy Farrar presented a report for the Committee on Woman's Work, stressing the need for a clarification of function and a coordination of the several organizations of Methodist women already in existence. There was discussion of the relation of the World Methodist Council and the World Federation of Methodist Women, which seemed to be virtually an organization of The Methodist Church, U.S.A., although its present president is a member of the Methodist Church of Brazil.

It was agreed that further study should be given to the whole matter. In the meantime the World Federation of Methodist Women was asked to modify its name and recognize itself as a part of or related to the World Methodist Council. It was also agreed that the Council should not attempt to form any other world organizations, either of women or youth, but should seek to coordinate, advise, and relate to itself existing organizations.

AFTERNOON SESSION

After luncheon there was a tour of Birmingham and environs under the direction of E. Benson Perkins, which included the Cathedral, Aston Hall, the boyhood home of Francis Asbury, and Handsworth College, where tea was served.

The Committee met again in session at 6:00 P.M. at Kingsmead College.

Committee on Evangelism

The chairman of the Committee on Evangelism, Dr. W. E. Sangster, made a report covering the progress of the World Methodist Mission of Evangelism on every continent, pointing out that the movement is still under way and definite results in terms of conversions and accessions cannot now be determined. The Secretaries were instructed to make a digest of the report for the record. (See Appendix).

E. Benson Perkins read the report of Dr. Harry Denman concerning the evangelistic campaign in the United States.

Bishop Frederich Wunderlich made an oral report for Germany, pointing out that three tents are being used for evangelistic meetings in the various cities and that a revival of the class meeting technique is under way. He declared that the campaign in East Germany has attained large proportions, and more conversions and accessions are reported there than from the Western Zone.

It was evident that while no sweeping revival was manifest the evangelistic movement was being carried out in nearly every land and deep spiritual stirrings are under way. Since the World Methodist Mission has not been completed it was decided that the movement should be extended and vigorously prosecuted in all the Sections.

EVENING SESSION

The theme of "Theological Divergencies in Methodism" was taken up. Papers were presented by the Rev. Rupert E. Davies and Dr. Oscar T. Olson. (See Appendix.) The subject was discussed by Dr. Harold Roberts and others. There was agreement that no basic theological differences exist in World Methodism.

JULY 24, 1953
MORNING SESSION

The Committee reassembled at 9:00 A.M. There was a devotional service in the Chapel.

Movements Toward Union

Papers on "Movements Towards Church Union" were read by Charles C. Parlin on such movements in the United States, Dr. Harold Roberts for Great Britain, the Rev. Basil Clutterbuck for Europe,

Ceylon, and India, and Bertram W. Doyle for Negro Methodism in the United States. (See Appendix.) There was discussion by various speakers.

It was agreed that while no control should be exercised over any Methodist group, none should proceed with plans for union without consulting the World Methodist Council and receiving its advice; otherwise a major disaster might occur which would jeopardize the whole movement toward union. This whole subject was referred to the Theological Committee for implementation.

There was an intermission at 10:45 A.M., during which Mr. Charles C. Parlin described the hearing of Bishop G. Bromley Oxnam before the Congressional Investigating Committee in Washington, D. C., U.S.A. It was agreed that a cable of congratulation should be sent to Bishop Oxnam.

Theme of the World Council of Churches

On reassembling a statement on "Theme of the World Council of Churches, 1945," was read by Dr. H. Watkins-Jones. (See Appendix.)

Bishop Ivan Lee Holt pointed out that the statement of the theme for discussion at the Evanston meeting of the World Council of Churches was not wholly satisfactory to Methodists. He read the criticism prepared by the American representatives at the recent Lund Conference. (See *World Parish*, February, 1953, pp. 4-9.)

There was extended discussion. It was generally agreed that both the title and statement of the theme were unsatisfactory to Methodists because of the tone of pessimism, the overemphasis of the *parousia*, the note of human helplessness, the inadequate representation of the Trinity, and the absence of the social implications of the Gospel. It was decided that the Methodist representatives at Evanston should meet in advance, not for the purpose of forming a bloc but for discussion and clarification of the Methodist position.

On motion of Elmer T. Clark, seconded by E. Benson Perkins, the following action was taken by unanimous vote:

1. The Executive Committee of the World Methodist Council should meet at Chicago, or Evanston, U.S.A., two days before the opening of the Assembly of the World Council of Churches.

2. The Methodist delegates to the Assembly should be invited to meet with the Committee.

3. This Committee should meet again one day after the Assembly.

AFTERNOON SESSION

The Committee heard an address by Professor H. G. Wood on the Selly Oak Colleges, after which Cadbury Hall and Cadbury Library were visited.

At 4:00 P.M. the members were received and entertained at tea by the Lord Mayor and Lady Mayoress of the City of Birmingham and were escorted through the art galleries. The Committee reassembled at Kingsmead College at 6:00 P.M.

Committee on Constitution

The Rev. W. J. Noble submitted a report of the sub-committee appointed to recommend guiding principles for the Constitution. After considerable discussion the following principles were adopted:

1. The World Methodist Council shall be the authoritative organization for World Methodism. It shall meet at such times as it considers desirable but not less than once in five years.

2. The Council shall call a meeting of a World Methodist Conference at such times as it considers desirable but not less than once in ten years. The Conference shall consist of all members of the Council together with other representatives named by the constituent church bodies in a ratio to be determined by the Council.

3. The Council shall consist of members nominated by the last previous meeting of the Conference and confirmed by the constituent bodies according to their own practices. They shall hold office until the conclusion of the next meeting of the Conference.

4. The Council shall elect its officers from its membership. The President and Vice President shall hold office for a period of five years and shall not be eligible for reelection.

5. The Council shall elect an Executive Committee and so far as practicable provide for representation thereon of each large constituent body.

6. The Council shall appoint such other committees as it considers necessary and define their duties.

The Secretaries were asked to prepare a preliminary draft of a Constitution embodying these principles and submit it to the next meeting of the Executive Committee, with a view to the final adoption of a Constitution in 1956.

Representatives to the World Council of Churches

The two Secretaries were elected to represent the World Methodist Council at the meeting of the World Council of Churches in 1954 in the capacity of fraternal delegates. The President, Bishop Ivan Lee Holt, was asked to certify their names to the proper authorities.

EVENING SESSION

The Oxford Memorial

The Rev. R. Kissack presented a report for the Committee on the Oxford Memorial and some architects' drawings for a proposed student center at Oxford. (See Appendix.)

There was extended discussion. Mr. Kissack estimated that a site would cost 15,000 pounds ($42,000), 40,000 pounds ($112,000) would be needed for construction or reconstruction, 100,000 pounds ($280,000) for endowment, and an additional amount for furnishings. It was stated that if the memorial is a teaching center, or something more than a hostel, 10,000 pounds ($28,000) might be available from the Telford trust in England.

Bishop Holt stated that other appeals were being made to American Methodists for projects in England, particularly Wesley's Chapel, and that divided interests had prevented united effort on behalf of any project. The following action was taken:

1. The Executive Committee reaffirms its official support of the Oxford Memorial.

2. Further action should be deferred until the next meeting.

3. In the meantime fuller information concerning the status and probable termination of other appeals should be secured.

JULY 25, 1953
MORNING SESSION

The Committee took up matters of business under the agenda item on "The Future Policy of the World Methodist Council."

Publications

Dr. Clark stated the need for a better and more representative publication than the small bulletin, *World Parish,* and inquired whether the Council might take over or sponsor *The Methodist Magazine,* Wesley's own publication. On discussion this did not seem feasible at present but it was decided that negotiations should be carried on with the publishers. The following actions were then taken:

1. *World Parish* should be continued, with emphasis upon news of World Methodism and the publication of occasional papers. Dr. Clark was thanked for his work on this bulletin.

2. When practicable packages of the publication should be sent to Great Britain, Germany, and other places.

3. Occasional articles and news notes should be sent to Methodist papers throughout the world.

Council Meeting in 1956

The time and place of the next meeting of the World Methodist Council was raised. It was decided that the meeting should be in 1956. The matter of determining whether it should be also a meeting of the Conference was deferred.

There was an invitation to meet in India because the centennial of American Methodism in that country will be observed in 1956. Bishop Holt made a statement in favor of India. Dr. Clark made a statement in favor of meeting in America. E. Benson Perkins and other British members made statements in favor of the United States, pointing out that the centennial of British Methodism in India had already been observed and because of distance and expense few members from England could go to India.

On motion of E. Benson Perkins the following action was unanimously taken:

1. That the next meeting of the World Methodist Council or Conference be held at Lake Junaluska, North Carolina, U.S.A., in September, 1956.

2. That a small delegation should be sent to the centennial in India if practicable.

Executive Committee Meetings

It was decided that the 1955 meeting of the Executive Committee should be held in Belfast, Ireland, or in Frankfurt a. Main, Germany.

Members of Executive Committee

Bishop Frederich Wunderlich of Germany was elected a member of the World Executive Committee to take the place of Bishop Sommer, deceased.

Bishop Arthur J. Moore, U.S.A., Mrs. Frank G. Brooks, U.S.A., and Bishop Odd Hagen, Scandinavia, were also elected. Elmer T. Clark was asked to communicate with Mrs. Franklin Reed, U.S.A., and clarify the matter of her membership on the committee in view of the fact that she is no longer President of the World Federation of Methodist Women.

It was decided to elect one member from the African Methodist Episcopal Church, U.S.A., and one from the African Methodist Zion Church, U.S.A. Dr. Clark was asked to secure nominations from the Sections representing these bodies and submit them to the Executive Committee by mail for election.

The Rev. Thomas B. Pryor was elected a member of the Executive Committee, U.S.A., to take the place of Dr. Charles B. Ketcham, deceased.

Permanent Headquarters

There was discussion concerning permanent headquarters for the World Methodist Council. It was agreed that as the organization developed such headquarters would be needed in Great Britain and the United States, and perhaps elsewhere in due time.

Elmer T. Clark stated that the Executive Committee, U.S.A., had by resolution invited the Council to establish permanent headquarters at Lake Junaluska, North Carolina, U.S.A., and had indicated the probability that a building would be provided. E. Benson Perkins and Harold Roberts stated that Mr. Edwin L. Jones, Treasurer and Chairman of the Finance Committee, U.S.A., had communicated with them in similar terms. The following action was taken:

1. That the invitation be accepted and permanent headquarters of the World Methodist Council be established at Lake Junaluska, North Carolina, U.S.A.

2. That the World Executive Committee instruct the Treasurer and

the members residing in the United States to take in the name of the World Methodist Council any steps that may be necessary to secure funds and erect an adequate headquarters building there.

Joint Hymnal

It was decided that a small joint hymn book, containing a selected number of the hymns of Charles Wesley, with tunes used in Great Britain and the United States, should be prepared for use in joint meetings. The Secretaries were asked to edit and publish such a collection.

Tomb of Samuel Wesley

It was stated that the tomb of Samuel Wesley at Epworth is in a poor condition and that the World Methodist Council should take steps to restore it. The project was approved and the Secretaries were asked to handle the matter.*

Final Business

1. The Secretaries and Treasurers were asked to take up with the various Sections the advisability of making financial contributions to the World Methodist Council.

2. A communication from the Rev. J. B. Webb of South Africa with reference to exchanges was referred to the Committee on Exchange of Preachers.

3. Thanks were extended to the staff of Kingsmead College for the gracious hospitality of the institution and the Secretaries were asked to convey the expressions of gratitude in written form.

4. The Secretaries were asked to prepare and circulate the minutes of the meetings of the Committee from notes taken by themselves and a transcript of discussions and actions made by Mr. John Mills. Thanks were extended to Mr. Mills for his important service in the preparation of the transcript.

The Executive Committee adjourned at 1:00 P.M. to meet at Chicago or Evanston, Illinois, U.S.A., in 1954.

IVAN LEE HOLT, *President*
E. BENSON PERKINS, *Secretary*
ELMER T. CLARK, *Secretary*

* This mission was carried out by the Secretaries and it was learned that the tomb of Samuel Wesley has been properly restored by other persons.

Minutes

EXECUTIVE AND FINANCE COMMITTEES, U.S.A. WORLD METHODIST COUNCIL

Lake Junaluska, North Carolina July 2-3, 1953

The Executive and Finance Committees (U.S.A.) of the World Methodist Council met at Lambuth Inn, Lake Junaluska, North Carolina, at 2 P.M. on July 2, 1953. The following members and visitors were in attendance: Dr. Oscar T. Olson, Chairman; Bishop Ivan Lee Holt; Edwin L. Jones, Treasurer; Elmer T. Clark, Secretary; and Dr. Karl Quimby, Rev. E. Benson Perkins, Dr. Maldwyn L. Edwards, Dr. Harold Roberts, Dr. Dorothy Farrar, Mr. Andrew H. Phelps, Mr. Joseph J. Perkins, Rev. J. W. Workman, Rev. Dow Kirkpatrick, Dr. Jacob S. Payton, Dr. T. A. Stafford, Rev. J. B. Cain, and Miss Helen Post.

Dr. Oscar T. Olson, chairman of the committee, presided.

Bishop Ivan Lee Holt introduced the guests from Great Britain with a statement of welcome, and brief greetings were expressed by Dr. Perkins, Dr. Edwards, Dr. Roberts, and Dr. Farrar. Bishop Holt introduced other members and guests.

The Secretary reported the deaths of Dr. W. F. Howard of Great Britain, Bishop J. W. E. Sommer of Germany, Dr. Duncan Coomer of Great Britain, and Dr. Charles B. Ketcham of Alliance, Ohio. There were appropriate expressions of sympathy and the Secretary was instructed to send a message of condolence to Mrs. Ketcham.

Dr. Thomas Pryor, a member of Section XIII, was elected a member of the Executive Committee (U.S.A). to fill the place vacated by the death of Dr. Ketcham.

The minutes of the previous meeting held at Chicago, November 7, 1952, having been sent to all members of the committee, were approved without further reading. The Secretary read his report (see Appendix).

Report of Treasurer

Mr. Edwin L. Jones, Treasurer, submitted his report and filed a financial statement which had been audited by George G. Scott and Company, Certified Public Accountants (see Appendix). A condensed statement of the Treasurer's Report follows:

RECEIPTS

Cash on hand June 1, 1952	$ 5,612.17
Received from Commission on World Service and Finance	25,000.00
Donations for special purposes	2,263.40
Interest on savings account	118.27
TOTAL RECEIPTS	$32,993.84

DISBURSEMENTS

Salaries	$ 1,250.00
Office Help	2,193.95
Office Supplies	1,277.37
Research and Publication	5,222.72
Travel	4,833.55
Postage and Office Incidentals	842.87
Miscellaneous and Contingent	1,094.12
Designated Funds for Special Purposes	1,107.65
TOTAL DISBURSEMENTS	$17,822.23

Recapitulation

Receipts	$32,993.84
Disbursements	17,822.23
Cash on Hand, June 1, 1953	$15,171.61

EXPENDITURES ON BUDGET

Item	*Budget*	*Expenditure*
I. Salaries	$ 3,000.00	$ 1,250.00
II. Office Help	3,600.00	2,193.95
III. Office Supplies	1,000.00	1,277.37
IV. Rent	1,200.00	.....
V. Research and Publication	7,500.00	5,222.72
VI. Travel	5,000.00	4,833.55
VII. Promotional Work	1,500.00	.....
VIII. Postage and Office Incidentals	1,000.00	842.87
IX. Miscellaneous and Contingent	1,200.00	1,094.12
X. Reserve Funds	. .	. .
XI. Designated Funds	.....	1,107.65
TOTALS	$25,000.00	$17,822.23

Dr. Karl Quimby read a report for the Committee on Exchange of Preachers (see Appendix). The report showed that eight ministers from the United States are now serving as exchange preachers in England and Austria, and 23 applications have been received for exchange appointments in 1954.

The Secretary announced the various public meetings in the Assembly auditorium in connection with the Commemoration of the Quarter-Millennium of the birth of John Wesley.

JULY 3, 1953

The committee reassembled at 2:30 P.M. on July 3, 1953. The Rev. Dow Kirkpatrick, American secretary of the Committee on the Oxford Memorial, led in prayer.

Committee on Evangelism

Dr. Harry Denman, American secretary of the Committee on Evangelism, submitted a written report concerning the progress to date of the World Methodist Mission of Evangelism in the United States (see Appendix). The report reviewed the action of the General Conference and the activities of the Committee of Fifty in promoting the Evangelistic Campaign and the World Convocation of Evangelism at Philadelphia. Dr. Denman pointed out that while concrete results could not at present be tabulated, some outstanding successes had already been achieved. The Ohio Area reported additions of 25,005 persons on confession of faith and 11,069 by transfer, while the Southeastern Jurisdiction reported 47,114 accessions on confession of faith and 34,084 by transfer of membership. Dr. Denman stated that during this 250th Anniversary of the birth of John Wesley 250,000 new members on confession of faith should be won.

Following Dr. Denman's report the Secretary read a communication from Bishop Frederich Wunderlich of Germany in which he declared that more than 350 new converts had recently joined the church in Germany and that around two-thirds of these were in the Soviet zone of occupation.

Committee on Faith and Order

Bishop Ivan Lee Holt submitted an oral report for the Committee on Faith and Order. Following various comments on this report, the committee, by unanimous vote, approved the Secretary's suggestion that a meeting of the professors of theology and the Methodist theologians be convened at an appropriate time in 1954 and at a place to be selected by the officers, provided proper cooperation of other agencies can be secured and the meeting can be financed.

Bishop Holt stated that he had on his own initiative called a meeting of certain leaders of the Independent Negro churches in the United States and that another meeting was being arranged. He stated that if such meetings were continued they should be related to the World Methodist Council in some way. On motion, duly seconded, the committee authorized the American members of the Church Relations section of the Committee on Faith and Order to bring the movement initiated by Bishop Holt into the framework of the World Methodist Council through the Executive Committee on Faith and Order (U.S.A.). Authorization was also given to invite representatives of all other American Sections of the World Methodist Council in the United States to participate in such meetings.

There was discussion concerning possible deviation of the theological statement of the World Council of Churches from the Methodist position, and attention was called to the statement on theology issued by American Methodist representatives at the Conference on Faith and Order at Lund, Sweden, in 1952, and published in the February, 1953, number of World Parish. This whole subject was referred to the

World Executive Committee soon to meet at Birmingham, England, and the Secretary was asked to submit the above mentioned theological statement to that Executive Committee.

Report of Finance Committee

Mr. Edwin L. Jones submitted an oral report for the Finance Committee. He pointed out that he had received the full amount appropriated by the General Conference and because our operations and expenditures had extended over only a part of the year, there was a cash balance on hand of $15,171.61. He further stated that such a balance could not be expected in future years.

On motion of Mr. Jones, duly seconded, the committee voted unanimously to set aside $10,000 of this balance as a reserve fund to be used in financing the 1956 meeting of the World Methodist Council.

On motion, the committee adopted for the current fiscal year the same budget which had been in effect during the past year and directed that the administration of the budget should be governed by the action of the Executive Committee at San Francisco, California, on August 30, 1952.

Headquarters

In connection with his report as Chairman of the Finance Committee, Mr. Jones referred to the Secretary's suggestion concerning permanent headquarters for the World Methodist Council. He stated that in his opinion such headquarters in the United States should be located at Lake Junaluska, since it is the official central assembly of the largest Jurisdiction of The Methodist Church and is annually visited by thousands of Methodists. He further stated that a site would be provided and that $25,000 would be secured for a suitable building. He estimated that the total cost would be about $50,000, which he thought could be raised, and that the Council could provide $2,500 per year for equipment and maintenance.

This was discussed by several persons and the following action was taken by unanimous vote:

1. The location of the headquarters of the World Methodist Council in the United States at Lake Junaluska was approved.
2. The Treasurer was instructed to present the whole matter of headquarters to the World Executive Committee at Birmingham, England.
3. A committee shall be constituted to raise the funds necessary for the erection of a suitable headquarters building.
4. The thanks of the committee was expressed to Mr. Jones for his interest in this matter.

Future Policy

Bishop Ivan Lee Holt made reference to the Secretary's recommendation concerning the future policy for the World Methodist Coun-

cil. By vote the officers were constituted a committee on policy and instructed to bring the matter of policy to the attention of the World Executive Committee and ask that a similar committee on policy be appointed by that body.

By vote the committee authorized the Secretary to arrange a meeting of the secretaries or executive officers of similar bodies among other denominations in the United States, and the members of the Executive Committee (U.S.A.) who would attend the meeting of the World Executive Committee in Birmingham were asked to go to Geneva, Switzerland, if time permitted, and to confer there with the secretaries of the World Councils representing the Presbyterian, Reformed and Lutheran Churches with a view to securing information concerning their work and procedures.*

Other Business

Approval was given for a meeting of all the members of Section XIII, either in one group or by Jurisdictions, during 1954 or 1955, and the Secretary was authorized to arrange such meeting or meetings if possible.

Mr. Andrew H. Phelps made a statement of congratulation concerning the progress that has already been made and the plans being developed for the future. The committee adopted a vote of thanks to the officers for their work.

The committee adjourned and attended a Wesley Tea and exhibit of Wesleyana which had been arranged under the auspices of the Association of Methodist Historical Societies.

Oscar Thomas Olson, *Chairman*
Elmer T. Clark, *Secretary*

* This mission was carried out. Bishop Holt, Dr. Olson and Dr. Clark had conferences with Dr. W. A. Visser 't Hooft, Executive Secretary of the World Council of Churches, Dr. Carl E. Lundquist, Executive Secretary of the Lutheran World Federation, and Dr. Marcel Pradervand, Executive Secretary of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System. Each of these organizations maintains permanent headquarters in Geneva.

World Mission of Evangelism

Condensed notes from the Report of Dr. W. E. Sangster, Chairman of the Committee on Evangelism, World Methodist Council, to the Executive Committee at Birmingham, England, July 22-25, 1953.

England

British Methodism was able to lead off in the evangelistic campaign launched at Oxford. The work of preparation was rather thoroughly done through the publication and study of numerous pamphlets specially prepared.

Most of the churches gave good cooperation but it is too early to evaluate success in terms of new members, although it is known that an increase has been reported. There has been no sweeping revival similar to that which characterized the work of Wesley, but a spiritual groundwork has been laid and it is felt that if such a revival should break out it would spread all over the world.

In England the Methodists have certainly experienced a revival of prayer and spiritual longing such as has not been known in many years, and this is perhaps the most hopeful sign of the current situation. In the meantime prayer will continue and evangelism will continue to be promoted.

Spain

The opening of the new church at Barcelona in January coincided fittingly with the campaign. Crowded congregations gathered for services and meetings were held each night.

For some 50 years Methodists have met in the Calle Ripoll, over a wine cellar, but due to street widening schemes Notice to Quit was given. The enterprise of the Rev. George Bell, minister in Barcelona, led to the purchase of a suitcase factory in Calle Tallers, and this has been transformed into an attractive church seating 250. The Calle Tallers is part of Old Barcelona, but is within easy walking distance of the modern city centre.

When I was in Barcelona I enquired about midweek activities, but these are not numerous, due to the fact that many members have to run two jobs to get sufficient to live upon, and this involves working until nine or ten at night.

Italy

The total membership of the Methodist Church in Italy is only 4,000, and the whole Methodist population is about 7,000 scattered all through the country. But many more are influenced who have not the courage to join our Church in a country where it is not easy to

become a Protestant. Though progress is slow and difficult every year new members are added, most being Roman Catholic converts. We have 1,500 children in Sunday schools and 800 young people in the Youth Association.

Congregations vary from large communities with excellent premises in Rome, Florence, Bologna, Milan, Naples, and other places, to smaller companies in country chapels or cottage meetings. There are about 75 preaching places with 30 ministers and 35 local preachers who serve in 10 circuits.

We have a fine orphanage on the Bay of Naples housing 122 boys and 60 girls. There is a day school with 285 children and a carpentry school with modern machinery for older boys. We have an educational institute for boys at Florence and an infant school at Naples. In Rome we have a dispensary for poor evangelical people.

Each Sunday morning an evangelical service is broadcast from Rome and Trieste by ministers in these towns and many Catholics express their deep satisfaction for the spiritual comfort they receive.

Further work of evangelical cooperation is carried on by the "Centre of Evangelical Culture." Every Saturday afternoon a lecture is delivered on some aspect of Christian life and thought, followed by free discussion.

The Synod, under the guidance of G. Lardi and the chairman, Emanuele Sbaffi, has dedicated itself to an evangelistic campaign.

Germany

The Evangelistic Campaign is being taken up with enthusiasm on both sides of the Iron Curtain. German Methodism is very alive, with big responses to evangelical appeal, particularly in Eastern Germany, where there is much religious revival. There was a week of evangelism held at the Zionskirche in Frankfurt and similar meetings elsewhere. Three revival tents are in circulation. In the Eastern Zone, where the class meetings are being revived, there are more conversions and accessions than in the Western Zone, where Catholicism is the strongest religious force.

Ireland

A special Mission has been held in the Sligo district. This commenced with the New Year Mission and Youth Weekend and consisted of a series of week-night meetings. Hospitality was provided for 50 young people in homes of the Sligo Circuit. Another Special Mission was held at Drum, County Sligo. Other meetings included the showing of Rank's Film, "The Promise." At the Wine Street Church in Sligo the Christian Citizenship Council met and discussed various social evils.

West Africa

Messrs. Banks, Clegg and Grant have prepared a book called

"Search Me, O God," officially written for the guidance of the Methodists of the Gold Coast District in the special year of evangelism.

This book contains six chapters, the first being on the lines of our "Spiritual Check-Up." Other chapters are: Being Saved, What Is It? Sin, What Have We Done? What Has God Done for Us; Being a Member, What It Is? Entering Christ's Church; Christian Marriage; Meeting in Class; What Is a Leader? What Is the Work of Class Leaders and Leaders' Meeting? The last chapter is "Preparing for Evangelism, The Call of 1953." From the beginning of February to Wesley Day in 1953, the church examined itself to allow the Holy Spirit to work more fully. During this period each church held regular prayer meetings, services and Bible classes in this preparation.

The subjects outlined in the plan of preparation were the bases of prayer meetings twice a week, preaching on Sundays and Wednesdays, study in the classes, and discussions in the Youth Fellowship Guilds and Women's Fellowships.

America

All forces of The Methodist Church in the U.S.A. were in the Campaign. The movement reached a climax on May 24, when 500 district rallies assembled half a million Methodists in commemoration of the Aldersgate experience of Wesley. The movement sponsored a World Convocation of Evangelism at Philadelphia and a Southeastern Commemoration of the Wesley Quarter-Millennium at Lake Junaluska, North Carolina.

More than 50 city and regional missions have already been held and 275,000 new members have been reported. A campaign in Ohio greeted 26,074 new commitments in one episcopal area. One Bishop led a team of 85 ministers to Cuba for a nine-day preaching campaign and 2,145 new members and 2,198 rededications were reported as a result.

But the enterprise throughout the country has by no means ended. In the Northeastern Jurisdiction the revivals and visitation campaigns were scheduled for the autumn of 1953. The Board of Evangelism continues to promote the movement with vigor. During the summer both Dr. Harry Denman and Dr. J. Manning Potts visited Brazil to give assistance and the latter also went to Canada.

Methods vary in different areas. In the Southeastern Jurisdiction, the largest in American Methodism, the plan involved exchanges of preachers by whole districts. The ministers of a district moved as a body into another district to conduct evangelistic meetings. These exchanges involved all the districts. In this Jurisdiction more than 4,000 ministers conducted evangelistic services in churches other than their own. Their goal is 200,000 new members.

The American "two by two" visitation, upon which the British scheme is based, continued.

Barbados

In "Barbados Advocate" an article appeared from Rev. Francis Goodson, called "A Methodist Holy Year," explaining the Year of Evangelism and how it originated at the World Methodist Council at Oxford. There are 250,000 Methodists in the West Indies.

Burma

The Methodists in Burma are in the front line in the struggle with Communism. The American Methodist work is among the Burmese and Chinese, but in the schools the children are of all racial groups. The churches are entering into the World Mission of Evangelism.

Malaya

The Methodist Church U.S.A. is the major Protestant body in Malaya. The Assistant High Commissioner in the Malay Confederation has said that it might be necessary to ask the Methodist and Catholic Churches to take over the training of all teachers. The Government has been sending 250 teachers a year to England, but this has proved expensive. The Government has for years contributed generously in the erection of Methodist schools and not once has sought to influence policies or interfere with teaching.

India

Bishop Holt's recent visit to India has stimulated interest in the World Methodist Council and its World Evangelistic Mission. The campaign was heartily endorsed by the Central Conference which met at Bangalore.

Australia

The "Crusade to the Nation" conducted under the full-time leadership of Dr. Allan Walker in Australia has greatly influenced that land. The Director inaugurated the Crusade at state conferences early in the year. This was followed by meetings on two Sundays in each of the capitol cities of Australia, which included not only public addresses but special meetings for businessmen, trade unions, and similar groups. The next step carried the movement into important provincial towns, with training sessions for church workers followed by evening rallies. Then the larger cities which could not be visited by the Director organized special crusades conducted by leaders chosen because of their fitness for the work. Thus the Evangelistic Mission was carried down to all the churches.

Supplementary methods were employed with great effectiveness. An attractive book, written by the Director, related the story of Methodism's contribution to the life of the Australian nation, and this was used for reading and study. A series of posters was prepared

and displayed at all churches and other available sites. Regular press conferences were held and the newspapers were used to advertise the public meetings and broadcasts and to interpret the meaning and significance of the Crusade in large space announcements. A monthly bulletin was published and circulated among the ministers and church workers to stimulate local activities and to indicate effective lines of approach to specified groups and individuals. A small manual of refresher training was prepared for ministers and lay leaders. This stressed the responsibilities, opportunities and personal implications of the Crusade and gave detailed instructions to ministers as to how they might adequately convey the message to the public by various means.

The radio was used extensively. A series of recordings was made for weekly broadcasts over the principal commercial stations. Time was secured on one of the main networks for fifteen minutes weekly in the evening. These programs dealt not only with spiritual experiences drawn from life, but with the church's approach to the great moral and social problems of the day. The official aspects of evangelism and the Christian life received strong emphasis throughout the whole movement.

The campaign ended officially in Sydney on September 27, 1953, but its impact remains and continues under the impetus received. Writes Dr. Walker: "It has proved to be a unique happening in our church life and undoubtedly the greatest national crusade in our history."

Representatives of the British Methodist Church to the Second Assembly of the World Council of Churches at Evanston, Illinois, 1954

Rev. W. Russell Shearer
Dr. Eric W. Baker
Dr. Donald O. Soper
Rev. Wilfred Easton
Dr. Harold Roberts
Rev. E. Clifford Urwin
Dr. Dorothy Farrar
Prof. T. E. Jessop
Rev. E. Benson Perkins
Rev. Colin A. Roberts
Dr. Kenneth H. Crosby
Rev. Leslie Davison
Dr. Irvonwy Morgan
Rev. J. Morrison Neilson
Rev. Wilfred Wade
Miss Elaine Hammerton
Mr. W. G. Symons
Rev. Atherton Didier (Jamaica)
Rev. P. Kwei Dagadau (West Africa)

Theme of the World Council of Churches

A Statement for discussion at the Executive Committee of the World Methodist Council.

by Dr. Howard Watkins-Jones

The First Report of the Advisory Commission on the Theme of the Evanston Conference concentrated on "Jesus Christ our Lord, the only hope of the Church and of the World." Stress was laid on the Christian hope particularly in respect of the Second Coming of Christ as Judge and Saviour at the last. With this in mind, the framers of the Report alluded to the Church as a "Pilgrim Church," which can never truly be content to be at home in this world. Side by side with this was a reference to the false hopes raised by certain political theories, and the lack of attempts made in more civilised nations to discover the spiritual ends of government. We must be as sure as we can of the mind of Christ regarding the various problems which beset the race, sure also that merely human effort is hopeless.

Attention was also given to the subject of Christ as the only hope of the Church; and to the need of this since our Churches are too much "conformed to the world's standards," and are too much "isolated from the world." Examples were given of what this state of being "formed" is: state protection, wealthy support, the tendency to impose Western forms of Church life and dogma on the East, and the like. Similarly, "isolation" may be incurred when Churches concentrate on Church order, tradition, etc. "Few of our Churches have yet taken seriously the vocation of the laity in the world." Moreover, "we have taken our disunity to lands where it impedes the free course of God's Word."

It may be noted that the idea of the "Pilgrim Church" was brought into prominence recently by a paper read at the World Conference on Faith and Order at Lund by Professor Schlink, entitled "The Pilgrim People of God." In this he said that the Church is "on its way between the first and second Advent of Christ." The stress is on the End, when Christ as Judge will save at the last certain who are not so sure of themselves as some! There is more real unity in the Pilgrim Church than often appears. In any case, "let us tear our eyes away from the visible divisions which we have not yet overcome, and let us look firmly to the one Lord towards whom we are moving." "Let us hurry forward on our way through the world and not stand still nor look back."

There is nothing in this by way of emphasising present salvation. It was too eschatological in the futurist sense—except that the belief was expressed that Christ will judge our churchmanship in accordance with spiritual standards, which might prove a helpful consideration.

It is little wonder that the American Methodist Statement concerning the First Report noticed its "dominant tone of pessimism." Christ's future victory as Judge and Saviour was proclaimed to the comparative neglect of His present victories. The Statement pointed out that there had been no mention of "Humanism" or "Communism," nor much of individual salvation in the present through faith in Christ. Present experience is surely part of the ground of the Christian Hope, as the New Testament shows. Clarity was sought as to the implications of the title, "Christ the Hope of the Church and of the World." Is He the hope of the second through being the hope of the first? Rightly, too, did the Statement suggest that the Christian emphasis on eschatology should be rather more on the *now* than on the *then*. Worship, Christian vocation, evangelism ought to have more place in our consideration.

The Second Report of the Advisory Commission still continues to give prominence to the Second Coming of Christ, though a more successful attempt is made to hold forth a real unity between the *then* and the *now*. The Christian hope is hope *in Christ*, it says. "We who by faith live in Him are already participants in the life that is to come." At the same time, "a description of the Christian life which neglects its orientation towards the future is totally inadequate." We can assert this especially because "the future is already given in the present as foretaste." "In Christ the New Age has already come." Yet "the new life in Christ awaits fulfilment at the end of history"; present evil in the world induces us to look forward to the full reign of Christ, and the Church as "a pilgrim people" must be on the alert. An over-stress (such is the implication) of *present* salvation by Christ and sanctification by the Holy Spirit may encourage us to conceive "too narrowly 'the glory that is to be revealed.' " To neglect "futuristic eschatology . . . does violence to one side of the witness of the Gospels and the Pauline teaching."

Prompted, possibly, by the American Methodist Statement, this Second Report alludes to Stalinism, Scientific Humanism, and Democratic Utopianism—their aspirations and their perils; how the best that is in them is due ultimately to Gospel inspiration; and how, nevertheless, Christians should realise that there is a present Divine call to self-sacrificial service with these dangers in view.

This more needful stress on what we must do *now* with the Divine help finds elaboration in Chapter IV, "The Christian Hope and Our Earthly Calling." The "eternal hope" must not, it is declared, mean the least withdrawal from the world and its needs: its centres on God's resources, and gives us a healthy discontent with things as they are. Hence, because Christ is our peace, our righteousness, our freedom, the life and the truth, we of the Church must work for peace between the nations, righteousness in class, racial, and social relationships, freedom for all men in conscience and witness, life in a full sense for the starving, unhoused, and unemployed, and truth in that

all knowledge should be used in God's service. An ultimate lesson is the need for the evangelisation of the world. This is the task of the Church as "a pilgrim people," the Church which "awaits" its full unity.

The British Methodist Ecumenical Committee's Statement on this Second Report is emphatic in its belief that faith and hope should be linked closely together, and that the fact of present salvation should not be overlooked. "No statement of Christian Hope is adequate which does not glow with the certainty of Faith in the redeeming love of God and the realisation of the New Life in Christ." The Statement gave expression to the feeling that the eschatological view of the Second Report was still too "futurist." This may be due to Methodist stress on present salvation and "Perfect Love" as taught by Wesley. It may be that Methodist views on the Second Coming vary as between No. 2 and No. 3 as set forth by Dr. Van Dusen which are referred to in this Statement. I agree that technical terms of some length had better be simplified from the standpoint of the clear understanding both of those who hear them and those who use them!

Chapter IV of the Second Report seems good as it stands.

Observations which occur to one are the following:

1. The tendency even in the Second Report is to be too "futurist" regarding the Christian Hope. Both "Christian" history and "ordinary" or "secular" history can teach us much: of what use, then, is it to trust Christ to "disclose to us the meaning of history" if we lay such stress on the point where history shall cease? Man's accountability in the Day of Judgment should not obscure the fact of his present resources in the Holy Spirit; indeed, he will be held so accountable because those very resources will have been available. The Lordship and Kingship of Christ are together an immediate truth. The Kingdom inaugurated by Christ is a fact of the present; its powers are available in the present. The prayer "Thy Kingdom come" does not depend on the time factor. "When the Son of Man cometh, shall He find *faith* on the earth?" The statement in the Second Report (p. 86 in The Ecumenical Review) that "the way that lays its stress on being in Christ and the Spirit now, and looks forward to genuine growth of the Church . . . tends all too easily to encourage utopianism of many sorts, underestimating the tenacity of evil, and conceiving too narrowly 'the glory that is to be revealed,' " does not seem possessed of such dangers. It is surely possible to stress *both*, otherwise a reflection seems to be cast on the missionary task of the Church to which its Lord called it and for which in the course of its history it has been superhumanly equipped. The reiterated observation that the Church is a "pilgrim people" contains dangers of its own.

2. On the subject of Christian duty toward social and interracial and international problems, Chapter IV of the Second Report is right in stating that the Eternal Hope must not mean our withdrawing from the world and its needs; and its examples of how to do the opposite are most suggestive. Can Evanston start from Sections III and IV of the

Amsterdam Report and go on *from there?* No purpose can be usefully served by covering the same ground. And in this connection, it would be useful to consider again the function—one might perhaps say the ministry—of the Christian laity. Methodism's "use" of the laymen and women is by no means universally paralleled in other Churches.

3. Even if there may have been some dislocation in thought in the original title, "Christ the Hope of the Church and of the World," some further attention to the subject of the Church, and of Christ's Lordship of it, should find a first place in the projected expansion of Chapter V of the Report. It would probably be admitted that we have reached something like a deadlock in comparing the differing Church systems. Edinburgh, Amsterdam, and Lund all show this. It may be that the subject has now been handed over to "Faith and Order," with its Theological Commission, to approach the problems afresh through the study of Christology and Pneumatology in relation to the Church's historical experience. We can only hope that this study will proceed apace; there are not many signs of this at the moment. If, therefore, we are correct in supposing that Evanston will not give attention to the Doctrine of the Church—as Amsterdam did in its First Section, there may be other ways in which an examination of the Church's life can be profitable:

(1) The spiritual state of the Church should receive attention. Is Christ factually the Lord of the Church? Is it true, and if so to what extent, that the Church in its different branches is "conformed to the world's standards"? If the *Church* really needs Christ as its hope, what will it profit us to bypass this in order to consider Christ as the hope of the *World?* The First Report sounded a healthy warning against ecclesiastical isolation.

(2) Is it true that, as the First Report said, "we have taken our disunity to lands where it impedes the free course of God's Word"? If so, how is the eschatological view of the Divine Judge related to this? Are any of us in peril of the judgment of the millstone?

(3) Evangelism ought to be stressed again—as, indeed, both Reports have stressed it. But it is too often a hard, and in some parts of the world a perilous, duty. Yet the call to undertake it needs to be perpetually sounded. The Churches need to undertake it more and more in each other's company. With this in mind, an excellent course would be to take up again the Report of the Second Section of "Amsterdam" and go forward *from there.* Cooperation of such a kind would go far to encourage that full unity which the Second Report, in a somewhat defeatist and irresponsible manner, says the Church "awaits."

(4) Emphasis on the first observation may be recalled in what may be termed the need to stress the richness of the Christian experience. Methodism makes much of the New Testament doctrine of the Witness of the Spirit; others generally known as "Catholics" may claim a similar experience more sacramentally.

Church Relations in England

A Statement for discussion at the Executive Committee of the World Methodist Council.

by Dr. Harold Roberts

The Archbishop of Canterbury preached a sermon before the University of Cambridge, November 3, 1946, entitled "A Step Forward in Church Relations." In that sermon he contended that constitutional or organic union was for various reasons impracticable in England at the present time but that there was an obligation resting upon the Church of England and the Free Churches to grow into full communion. For full communion he believed that there is needed "a ministry mutually acknowledged by all as possessing not only the inward call of the Spirit but also the authority which each Church in conscience requires."

On the basis of this sermon conversations extending over two years took place between representatives of the Archbishop and the Evangelical Free Churches in England. The commission sums up its conclusions in six propositions. It was agreed that the general plan of any agreement that would result in intercommunion (which was taken to embrace intercelebration where desired) must include the following points, no one of which should be treated in isolation from the rest:

1. Mutual assurances in respect of doctrinal standards. It was agreed that such assurances would be based upon Holy Scripture.

2. The Free Churches would take episcopacy into its system by the acceptance of an episcopate consecrated in the first instance through Bishops of one or more of the historic episcopal Churches. A system of parallel espiscopates is thus envisaged as a temporary measure, so that in any one area there would be a Methodist, Presbyterian, Baptist, Congregational and an Anglican bishop, each recognising the other as duly commissioned and authorised but exercising his office within his own Church. In this way, all ordinations would eventually become espiscopal.

3. Members of good standing in the Free Churches would be admitted to communion in the Church of England and communicant members of the Church of England in good standing would be permitted to receive communion in the Free Churches at the hands of those who had been consecrated to the episcopate or episcopally ordained.

4. The Church of England without making it a condition of intercommunion would express the hope that the rite of confirmation episcopally administered would come to be widely and in the end generally used in the Free Churches.

5. The Free Churches would continue to maintain relations of fellowship and intercommunion which they at present enjoy with non-episcopal Churches throughout the world.

6. The continuance of parallel episcopates in the same area should not be regarded as being more than a temporary stage on the road to full unity.

The following comments may be made on the implications thus described.

1. The Methodist Church in England has long taken the view that intercommunion is the road to reunion.

2. The Archbishop's proposals involve the acceptance of episcopacy. The Methodist Church has repeatedly affirmed that it would not be able to accept episcopacy and episcopal ordination if such acceptance meant that either was indispensable to the Church. Further, it cannot accept the theory of apostolic succession, even in its prevalent diluted form, if by that theory is meant that the succession is the true and only guarantee of sacramental grace and right doctrine.

Two further comments need to be made in this connection. First, reordination as a condition of intercommunion cannot be countenanced, and in the event of episcopal ordination becoming the rule for the future, the assimilation of existing ministries would have to be faced.

Secondly, it is understood that in any scheme of intercommunion the authority exercised by the Methodist Conference over its ministers would remain unimpaired.

3. Before any negotiation takes place between the Methodist Church and the Church of England on the basis of these proposals—and the judgment of the Church of England has not yet been declared—the Methodist Church would require certain assurances from the Church of England. It would need to be satisfied: (1) that the Church of England acknowledges that our divisions are within the Christian body which is throughout in a state of schism; (2) that the same liberty of interpretation of the nature of episcopacy and of priesthood would be accorded to the Methodist Church as prevails in the Church of England; (3) that the Methodist Church would be free to preserve the relations of intercommunion and fellowship with other non-episcopal Churches which it now enjoys.

4. The Convocations of Canterbury and York have agreed to the appointment of a joint committee to consider the report and to determine the next step, if any. When the Church of England has spoken, the Methodist and presumably the other Free Churches will issue an official reply. While it is improbable that any of the Free Churches would be prepared at this stage to accept episcopacy as a condition of intercommunion without emptying episcopacy of that which makes it central in the thought of many Anglicans, the quest of intercommunion should not be surrenderd. In England, intercommunion is the next step forward in Church Relations and the Methodist Church would wish to continue patiently to explore ways of ending the chief scandal of our divisions, which is that Churches professing allegiance to a Common Saviour part company at His Table.

Theological Divergencies in Methodism

A Statement for discussion at the Executive Committee of the World Methodist Council.

by Rupert E. Davies

It is not my task to set out the theological subjects on which there is difference of opinion in world Methodism and give the arguments on each side of each. In the first place, I could not do it, because of the unlimited extent of my ignorance; in the second place, if I were to try, I could not make the effort without either trying to reconcile the differences, which would be presumptuous, or implying that the British way of looking at things is superior to the others, which would be supercilious and absurd.

My remarks at the start will be largely directed towards avoiding the impression that Methodist theology in Britain is monolithic, that we have a "party line." It would be a sign that there had been some dirty work at the crossroads if I were able to assert that all Methodist theologians agreed on every point. We are by no means authoritarian in matters of doctrine, whatever may be true of our discipline, and a wide divergence of opinion on many subjects is agreed among us to be perfectly consistent with the maintenance of our doctrinal standards. So if all the theologians were agreed, it would probably mean that some theological Jabez Bunting had captured the Colleges, while the real Methodist preachers were innocently engaged in their pastoral and evangelistic duties, and had exiled all the dissidents to remote country circuits where they had so many chapels to look after that they had no time to write books or correspond with the editor of the *Methodist Recorder*. But this is not the case. We have our differences, and I must say a little about them.

In the first place, there is the difference between the theology of those who have been out in the active work for many years and have not had the time to keep up with contemporary movements, and the theology of which is now mostly taught in the Colleges. It must, of course, be much the same difference as that between the theology that was taught in the Colleges in the twenties and before and what is taught there now. In other words, many of our men are still liberal in outlook, disliking precise formulations of doctrine, and sitting fairly loose to anything which remotely resembles dogmatism. It is not, I am quite sure, that they do not believe the doctrines of the Creed, but that they are not convinced of their supreme importance, or of their priority to Christian experience, to the cultivation of Christian fellowship, and to the right approach to social and other topical questions. Woolliness one has to call it, and there is strong evidence that the generation that is rising at present is profoundly dissatisfied with it;

but we must be careful not to discount at the same time the emphasis on the necessity of personal religion which it frequently expresses.

I shall speak of the theology which is taught in the Colleges, but you are well enough aware of it to be able to calculate the size of the gap between the new and the old theologies. Constant efforts are being made to close that gap by the District Ministers' Retreat and College reunions, where the exponents of more recent trends in theology are heard with respect but not without criticism by their senior brethren, and by the gallant minority of ministers who succeed in keeping in touch with modern developments, in spite of immense circuit responsibilities and the terrible price of theological books. But the gap exists, and may account for the impression sometimes left on our Anglican friends that Methodism is not interested in theology, but only in friendliness and something rather vaguely described as personal experience.

Then there is the difference between those who spring from what may be called "Church Methodism," strongest in old Wesleyan Methodism, and those who come from the non-Wesley traditions. This difference does not manifest itself very much in high theology, in the doctrines of God and Christ and the Holy Spirit and the Atonement, but rather in the doctrines of the Church, the ministry and the sacraments, and perhaps still more in the conception of Church order. Those who stand on the left wing are inclined to resist the new emphasis on the doctrine of the Church; to minimize the distinction between the ministry and the laity; and to doubt whether there is any necessity for a theology of the sacraments, as distinct from the regular administration of the sacraments. Nor are they prepared to give up without a long struggle the "democratic" notion of Church government—democratic in a sense not identical with the sense in which we understand our American brethren to use the term, but democratic as meaning that no decision in the Church may be taken without the consent of the duly appointed leaders. These same people tend to object to liturgical forms, even at the Lord's Supper, as a sign of unreality and ritualism; but it is fair to add that attendance at Communion in ex-Primitive and ex-United Methodist Churches, where the elements are normally distributed by the stewards to the communicants in their pews, is often proportionately larger than in ex-Wesleyan Churches, where the people have "to come up to the front."

Those who stand on the right wing come very close to a moderate Anglicanism in these—though not in many other—matters. But the majority of us are in the centre, performing the difficult task of holding together the variant points of view. For all of us, whatever our colour, are convinced that there is room in Methodism for many schools of thought, and for one school to unchurch another would be a flagrant denial of the catholic spirit which our founder proclaimed and embodied.

That catholic spirit is still very much alive among us. No theologian

or anti-theologian, no right-wing Methodist and no left-wing Methodist, is willing to push his opinion to extremes; we are all, in the last resort, moderate men. In our theology we have no parties or cliques, and our theological scene exhibits a homogeneity which you will probably find in no other Church in Britain, certainly not in the comprehensive Church of England, which indeed never claims to possess it.

But I must say something further about two matters which are always liable to be divisive. The first is the issue of pacifism. There are probably some backwoodsmen among us—young, we hope—who find it impossible to distinguish Christian non-pacifism from aggressive imperialistic militarism, and virtually identify the Christian faith with their own version; and others to whom a Christian pacifist is at worst a coward and a traitor—and at best an idealistic monomaniac. But the great majority of thinking Methodists in this country are convinced, firstly that war is an evil of the first water; secondly that there are two possible Christian views, the opposition between which has not yet been resolved, as to how that evil is to be ended and a just peace established, some supporting the method of absolute repudiation of war and all preparations for it, others preferring to work for some kind of collective security and being prepared to accept war as the lesser of two evils under certain conditions; and thirdly, since the Christian conscience is not yet unanimous, that there is room in the Church for holders of both views and a pastoral responsibility laid on the Church towards them. This means that the pacifist issue will never split the Church, although there will no doubt always be people who are dissatisfied with the policy of the Church and the Christian ethics of its leaders from one or other of the two points of view.

The other matter which in any other Church might be divisive is that of fundamentalism. It is probably true that a great number of Methodist homes, perhaps mainly outside the big cities, are fundamentalist in outlook, consciously or unconsciously, and that a fair proportion of our candidates for the ministry come from such homes. This outlook is reinforced in many men by the conservative, yet genuinely Methodist, theology of Cliff College, where many of them receive their preliminary training. When they arrive at our theological Colleges proper, these often undergo a period of perplexity, from which most of them emerge with a broader outlook. Those who retain their old views do so for the most part in a mild and flexible form, cheered by the discovery that what the College tutors teach is not far removed from the Gospel after all.

It results that there are few rigid fundamentalists in the ministry, and none who refuse to acknowledge the Christianity of those who differ from them. The position is complicated at present by the resurgence of fundamentalist groups in the universities. These groups exercise a powerful and often beneficial influence over Methodist students because of their obvious fervour and single-mindedness, so much in line with our own traditions. Unfortunately, they are normally

quite unwilling to cooperate with other Christian groups either in evangelism or in study. It seems that an increasing number of men influenced in their direction are being recruited for our ministry, but there is no reason to doubt that the reconciling genius of Methodism will be capable of including them within the theological brotherhood of the ministry.

Stress on the theology of the Bible, which has again become the centre of all our dogmatic teaching, has not led us, as it has led some others, into a neo-biblicism. We have imbibed the lessons of critical scholarship too deeply for that. We have to confess a certain degree of confusion as to what new doctrine of the Bible's authority we are now being led to adopt. While we might claim that we have some new insights into the content of the Word of God, we are not sure whether we ought to say that the Bible *is* the Word of God, or that the Word of God is *in* the Bible. But we are convinced that the authority of the Bible is subject to the supreme authority of Jesus Christ.

When we insist on the Event of Christ as operative for the salvation of the world, irrespectively of our feelings about it or acceptance of it for ourselves, we are clearly in danger of making Christianity too objective, a transaction or a battle of which we are merely spectators. This tendency towards undue objectivity has not been diminished by our rediscovery, under the guidance of the eminent Methodist Lutheran scholars—Mr. Philip Watson and Mr. Gordon Rupp—of the Reformation doctrines of the centrality of God's work, not man's, in the plan of salvation, and the total inadequacy of man to assist himself in the predicament of sin. But although we accept and assert the all-sufficiency of God's grace, we are too mindful of our past to admit that our human response to God's grace is completely passive or can be entirely included in the word "obedience." In deference to Continental theologians we are very careful in the way we use the word "experience," lest we be suspected of the discredited subjectivism of Schleiermacher. But we rejoice to find that the notion of personal knowledge of God, which was lately driven out of the front door, has now been readmitted at the side, washed and brushed-up, and with its name changed. In other words, we are glad to accept the theology of personal encounter, of the "I-and-Thou" relationship, of total, existential commitment to God, which has been brought to us by Buber and Brunner and others, and which seems to us to smack so much of the conversion of sinners to God, of the personal surrender, of the witness of the Spirit with our spirit, of which our fathers were delighted to speak, and which they claimed to have experienced.

If I were asked which writer has had the greatest effect on Methodist theology during the last twenty years, I should name C. H. Dodd. He first introduced us to the blessed word *kerygma,* or at any rate transliterated it into English for us, making it clear that there was a definite apostolic Gospel of the work of Christ, proclaimed in the earliest days of the Church and committed to the Church through the

ages. He has disclosed the existence in the New Testament, not indeed unnoticed by others, of *didache* as well as *kerygma*, of a body of ethical teaching imparted to Christian converts in a pagan world, and not entirely irrelevant to our modern situation; and he has shed much light on the relation of the Law to the Gospel and of the Old Testament to the New.

But what has commanded our most enthusiastic acceptance is his doctrine of "realized eschatology," that the "last things" foretold by some of the Old Testament prophets and described by the intertestamental apocalyptic writers have happened in Christ, that the Kingdom of God has come in His Person and Work. This has made sense of a great deal in the Gospels which had been obscure, especially after the notion that the Kingdom of God meant an earthly paradise had been exploded, and offered a middle course between the Scylla of evolutionary Utopianism and the Charybdis of Schweitzerian apocalypticism. Dodd's fundamental judgment of the place and nature of the Kingdom in the thought and work of Jesus is not likely to be dislodged.

But this does not mean that we take Dr. Dodd to have said all that needs to be said about eschatology when he says that it has been realized. In the Gospels Jesus speaks of the Kingdom as present and also as future, in whose arrival we rejoice, and also for whose coming we pray.

It might be thought that eschatology has cut us off from the practical world of social and political affairs. No doubt this has happened in a few cases, just as in others an undue sacramentalism has had the same effect. It is true that the term "social gospel" has become a term of abuse. But the real effect of our new theological emphases has not been the repudiation of our social witness, but an insistence that theology is prior to social ethics and leads inevitably to social ethics. This has meant a considerable re-orientation in our thinking. When you believe that the Gospel simply amounts to the Fatherhood of God and the brotherhood of man, and that the Kingdom of God on earth is an improved democracy, it seems easy enough to launch out into myriad schemes of social betterment and to produce political panaceas out of the hat. But when you find that the Kingdom has no necessary connexion with liberal schemes of social progress, though no necessary opposition to them either, and that all human schemes, even the best, stand under the judgment of God, the matter becomes much more complicated and slow-moving.

We turn finally to the doctrine of the Church and the Sacraments. A few decades ago that would have meant that I had reached my last paragraph, for there would have been little for me to say as a Methodist. But nowadays it means nothing of the sort. We are now convinced that beliefs in the one, holy, catholic and apostolic Church is an integral and indispensable part of the Gospel. We have been brought to that conviction partly by the impact of the Ecumenical Movement,

in which we have sought and always will seek to play a distinctive and constructive part. But insofar as that conviction is due to individuals we must place in the first rank the leadership of Dr. R. Newton Flew, who showed us in his book "Jesus and His Church" the essential place of the Church as the People of God, and who has made a monumental contribution to our understanding of the nature of the Church by his editorship of the volume on that subject produced in preparation for the Conference on Faith and Order at Lund last year.

We are now aware that we hold the historic Protestant view of the Church as the visible society of the redeemed into which we are incorporated by faith in Christ, and we have discarded that view which held the Church to be a purely spiritual fellowship of like-minded people. On the ministry, too, we stand in the historic tradition of Protestantism; the ministry of the Church, we hold, is exercised by the whole Church, not by a class or caste within it, nor by any collection of individuals; those who are called ministers in the narrower sense are called by Christ and appointed and ordained by His Church to the fulfilment of certain functions within the Church. We have always held, implicitly if not explicitly, the doctrine which is now known as the doctrine of internal schism, according to which ecclesiastical divisions are not the breaking off of fragments from the main body of the Church, but divisions *within* the Church, each part of which is made thereby incomplete; and we are glad that many Anglican theologians are looking to this doctrine as a possible way through the problems of Christian reunion.

About the sacrament of Holy Communion I do not know that we have anything distinctive or original to say. In the sacrament of Holy Baptism, however, centred the one theological controversy which has occupied the floor of the Conference for many years. We are seriously concerned about the bringing of children to be baptized by parents who have not the least connexion with the Church or the least intention of carrying out the promises in the service. But the necessity of drawing up stricter rules for infant baptism caused us to look also into the theology of baptism; a statement on the subject was brought before the Conference of 1951, and sent back to the Committee on the suspicion, which was quite unfounded, that it surreptitiously introduced the doctrine of Baptismal Regeneration, an idea more inflammatory to Methodists than red rags to bulls. A fuller Committee presented a slightly revised statement in 1952 which secured universal support. It distinguishes between the benefits of Believers' Baptism, which are what the New Testament plainly has in mind, whether or not Infant Baptism was practised in the Apostolic Church, and the benefits of Infant Baptism, which can be inferred from the New Testament. About the latter it says that it does not exist merely for the edification of the parents, or even for the dedication of the child to God, but is a sacrament in which Christ offers His grace to the child, sets him within the realm of grace, and welcomes him into the com-

munity of His Church; and the Church and the parents bring the child to Christ, in the prayer and expectation that he will grow up in the fellowship of the Church and come in due course by conscious saving faith to appropriate for himself the promises of Christ. The Statement says that Baptism is an obligation resting upon everyone desiring to be a member of the Methodist Church, and expects that anyone not baptised in infancy should present himself for Baptism before being received into membership. But it does not lay down a rule, nor does it appear that Conference would be willing to lay down a rule, that Baptism is obligatory on all wishing to become Church members.

It may be that some have been asking how near these problems of theology are to the minds and experience of ordinary Methodists; you may suspect that our theologians are bombinating in a vacuum. But I sense the air in Methodism to be more theological than at any other time in my short life; that so-called ordinary Methodists are immensely grateful to be taught the fundamentals of our faith, and think that they should have been taught them long before; that students are crying out for theological sustenance; that a large and increasing band of ministers wish to be kept abreast of modern thought. Theology, if it can only express itself in terms intelligible to the modern man without being reduced and diluted in the process, has a chance to make itself felt in modern Methodism in Britain which it has perhaps never had before.

Other statements presented for discussion at Birmingham pertain mainly to problems in the United States and will be published in the next number of this bulletin. They are "Movements Towards Church Union in the United States," by the Hon. Charles C. Parlin, and "Movements Towards Church Union in Negro Methodism in the United States," by Bishop Bertram W. Doyle.

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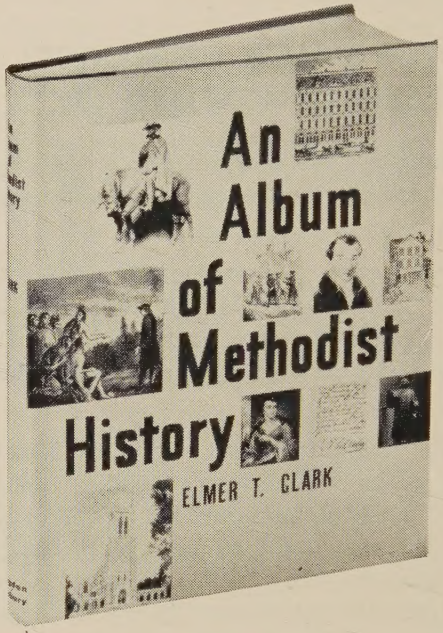

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